Mephibosheths
HEARTS-IOY
Vpon his
SOVERAIGNES
SAFETIE.

To be imitated by the Subjects of this Land vpon the happy Returne of our Prince CHARLES.

Deliuered in a Sermon in the Church of Great *Yarmouth* in Norfolke, the 19. day of *October*. 1623.

By THO: REEVE Preacher of Gods Word there.

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TO
THE RIGHT
WORSHIPFVLL
THOMAS THOMSON
and LEONARD HOAMES
Bailiffes of Great
Yarmouth.

AND
TO THE ALDER-
men and the reſt of the Com-
mons, of that Worthy
INCORPO-
RATION.

MEPHIBOSETHS Hearts-Ioy vpon his Soueraignes Safetie.

Text. 2 Sam. 19. 30.

Yea let him take all, seeing my Lord the King is come home in Peace.

O how ioyfull was the safetie of Israels Worthy! *Dauids* danger being great, his deliuery gracious, *En quanta exultatio, quanta congratulatio!* Behold how great exultation, how great congratulation was there for it! His Subiects come to behold him like the *Darling* of *Heauen*, the *Delight* of the *Earth*; for where the *Finger of God* had wrought so wonderfull a Preseruation, oh how are the peoples hearts set on fire to come and admire it! their feete are like *Hindes feet* to set forward vnto

it, and their eyes are like the Lions, but halfe-ſleeping, till they haue enioyed a ſight of it. What is our King paſt this perill? Is *Dauid* that was giuen ouer for dead yet aliue? *Cur in Tentorijs?* Why ſtay we ſtill in our Tents? Let vs out, and ſalute him, that ſo wee may make the world to ring with our Ioy, and the Skye to reſound with our gladſome melody, ſinging in ſongs, and warbling foorth with the lowdeſt, loftieſt ſtreynes. *En Gaudium Cordium Oculis Reuiſum! En Gloriam Iſraelis, Gloria ſpirantem! En Regem A Rege Regum Protectum!* Behold the Ioy of our Hearts returned to the ſight of our Eyes! Behold the Glory of Iſrael breathing yet in Glory! Behold our King by the King of Kings protected! For this end yee may ſee the *GRANDIES, Peeres,* and all ſorts of People iſſuing foorth, *Vt Apes Præſepibus,* like a ſwarme of Bees out of their Hiues, to ſee and ſolemnize ſo miraculous and memorable an accident. Iſrael ſpurring on one another why they ſhould
a Verſe 10 be *ſo a ſlow*; b Iudah comming downe to Gil-
b Verſe 15 gall *to meet the King and conduct him ouer* Iordan. Nay not ſo much but that *dead Dogge Shimei* that before had rayled and reuiled vp-
c Verſe 16 on *Dauid* and caſt ſtones c *haſted, and came downe*; yea and as if he had thought it vnfiting to come alone, he gathers vp the people of the Countrey, and appeares

Magna ſtipante caterua

With

With a great traine at his heeles, for hee brought a d *Thousand men of Beniamin with him.* And is heere all? No, *Zibah* seruant of *the House of Saul* is there with no small retinew, but hath his e *fifteene Sonnes, and twenty seruants with him:* Nay, behold a man ready to goe dwell with the Wormes, creeping forth to see this sight, one that was *capularis senex*, a man as mellow for the Graue, as the Summer Apple for the Pomary, which for very pure Age had *neither* f *taste of his meate, and drinke, nor could heare the voyce of Singing men and Singing Women*, yet he cannot keepe in; for g *Barzillai the Gileadite came downe from Rogelim, and went ouer Iordan with the King, to conduct him ouer Iordan.* Oh gratious *DELIVERANCE* magnificently selebrated! Oh *HAPPY FAVOVR* of *GOD* accompanied with *WORTHY OBSERVANCE* from men! Oh but amongst all these loyall Subiects full of such ardent expressions of Ioy, *Vbi MEPHIBOSHETH filius Ionathæ? Where is MEPHIBOSHETH the Sonne of Ionathan?* What doth he not remember the ancient loue and strict couenant that was betweene his Father *Ionathan* and *Dauid?* h *Ionathan loued Dauid as his owne Soule*, and a vowe was made that there should be firme loue i betweene them and their seed for euer, and when *Ionathan* was dead *Dauid* wept and mourned for him, k *Woe is me for thee*

d Verse 17

e Verse 17

f Verse 35

g Verse 31

h 2 Sam. 17.

i 1 Sam. 42.

k 2 Sam. 26.

thee my brother Ionathan: very kinde hast thou beene to me, thy loue to mee was wonderfull, passing the loue of women. How are the *mighty ouerthrowne, and the weapons of Warre destroyed?* Now then, *Vbi MEPHIBOSHETH filius Ionathæ? Where is MEPHIBOSHETH the Sonne of Ionathan?* (*Thy Fathers friend shalt thou not forsake,* saith *Salomon.* But what are all sparkes of olde loue extinct? Are all kindly affections perished? Are there no remnants of the former amitie and vnitie? *Vbi MEPHIBOSHETH filius Ionathæ? Where is MEPHIBOSHETH the Sonne of Ionathan? Quid cogitas? Quid moliris?* What plots, and deuises hast thou in thy head? What art thou casting about for the Kingdome? So *Zibah* indeed inform that *MEPHIBOSHETH* stayed at Ierusalem, hoping that the *House of Israel would restore to him the Kingdome of his Father*: but they were but *in blandæ mendacis linguæ*, the whisperings of a false tongue. *Zibah* played the Foxe-part; for *MEPHIBOS*: was an honest man, and here is found in the middst of this Chapter full of the commendablest deuoyre, as the Sonne is in the middst of the Planets full of Radiant splendor: Now because *MEPHIBOSHETH* is the party vpon whom I must fixe my chiefe discourse; Let vs make his Description in this Chapter as the entrance to the rest, as *Salomons Temple* had a *Beautifull Gate* before the going in. Three

Prouerb.

2 Sam. 8.

Three things are remarkeable in him. *Note.*

First, His mournefull behauiour till the Kings returne; for [a] *He had neither washed his feet, nor dressed his beard, nor washed his cloathes; from the time that the King departed vntill hee returned in peace.* Oh rare spectacle of prime fidelitie! What is he else but a *MIRROVR* of a *True-hearted Subiect*? How could a man expresse more passionate respect vnto his Prince? 1. [a] Verse 24.

Secondly, His innocencie from the least taint of that calumny, and reproach, that was craftily and maliciously cast vpon him by *Zibah*; For, he stay at Ierusalem for the reuolution of the Scepter vnto *Sauls* stock in his person? No, *Absit*, Farre be it from him, his innocent heart neuer harboured such a wretched thought. There was laid to his charge a thing that he knew not; for he counted himselfe bound for euer to *Dauid* for his life, and meanes, that out of mercie hee had vouchsafed vnto him? For [o] *All my Fathers house were but dead men before my Lord the King, yet didst thou set thy Seruant among them, that did eate at thine owne Table. Siccine igitur rependam?* What therefore for such gracious fauours shall I returne such blacke requitall? No, if it please the King to vnderstand the truth, there was one went betweene me and home, that Sycophant *Zibah* dealt perfidiously, and fraudulently with me, for I spake to him (being my seruant) *to* 2. [o] Verse 2

saddle

Verse 26 *ſaddle mine Aſſe that I* might at the firſt haue gone with thee, and drunke of the ſame cuppe, but he went and tooke the beaſt for himſelfe, and left mee at home, through lameneſſe, not being able to follow; and thus what with his preſents, and glozing ſpeeches hath hee rayſed vp an euill report againſt me; But, oh King, thou haſt wiſdome enough to ſee his ſubdolouſneſſe, my vprightneſſe; to thee therefore Verſe 27 doe I referre it, p *My Lord the King is as an Angell of God, doe therefore thy pleaſure.* Thus *MEPHIBOSHETH* aſſoyle and acquit him ſelfe from the imputation of that bitter ſlander, ſhewing that he ſtayed not at Ieruſalem to ſtirre vp ſedition, nor vpon this occaſion of *Dauids* troubles to worke his owne endes, and aduantages, but was conſtrayned there to remaine, and all the while of the Kings abſence continued a peaceable and well-wiſhing Subiect.

Thirdly, His generous anſwere vpon *Dauids* too too moderate ſatisfaction; for before vpon *Zibahs* ſmooth tale *Dauid* had giuen away all *MEPHIBOSHTHS* Lands to *Zibah*, 2 Sam. 16 q *Behold, thine are all that pertained to MEPHIBOSHETH.* But now perceiuing *MEPHIBOSHETH* to be guiltleſſe hee thought it vnmeet, vnreaſonable, but that ſome reſtitution ſhould be made him, therefore adiudgeth hee, Verſe 29 r *Thou and Zibah deuide the Lands.* Now though *Zibah* deſerued rather to haue bene

bene diuided in pieces, then to haue any diuiſion of the Lands; yet, doth *MEPHIBOSHETH* carry himſelfe diſcontentedly? No, *Non frendet, non labrum mordet*; He ſhewes no token of diſlike, for ſee his notable demeanour, nay, heare his reſolute and Laudable anſwere. It is not my goods, ſaith he, that I care for, but the Kings life, and therefore (that I may appeare to be what I plead for, a wellaffectionate ſubiect) *My Lord the King being come home in Peace*, I am ſo ouerioyed with it, that I reſpect no wordly wealth, and that I may manifeſt it, I ſubmit my ſelfe to thy determination, that *Zibah* ſhould haue halfe my meanes, nay, that he ſhould poſſeſſe the whole portion. *Yea* (ſaith good *MEPHIBOSHETH*) *Let him take all, ſeeing my Lord the King is come home in Peace.*

This Alablaſter Boxe of *MEPHIBOSHETHS* matchleſſe anſwere doe I purpoſe to open amongſt you, and to powre out the precious Spiknard in the ſame, that the whole houſe may bee filled with the ſauour of it, and all of vs incited to ſome ſemblable ioyfulneſſe vpon the happy returne of our *Illuſtrious Prince.*

In the words there are two parts. { A wonderfull tranſporting. / A cauſe of weight importing.

1 The wonderfull tranſporting, *Yea let him take All.*

2 The cauſe of weight importing, *Seeing my Lord the King is come home in Peace.*

Firſt, for the wonderfull Tranſporting, *Yea let him take All.*

This Tranſporting ſeemes to be wonderfull for three reſpects,

of	The Perſon	Him, *Yea let him*
	The Proffer	Take, *Yea let him take*
	The Portion	All, *Yea, &c.*

Firſt, for the tranſporting as it ſeeme wonderfull in reſpect of the Perſon. *Him. Let him, Zibah.* Had it beene ſome ancient friend, or entire approued acquaintance, it had beene leſſe maruellous, but *Let Him.* What the treacherouſeſt Miſcreant that euer *MEPHIBOSHETH* had againſt him? He that had bruſed his heele, empeached his credit, that dead flye that had made the ſweet oyntment of his fame to ſtincke? That faithleſſe wretch who being one of his owne Houſhold, had layd a wound vnder his ſide? What Let him? Yes, *Let Him,* ſaith *MEPHIBOSHETH:*

Obſerue. Oh, what ſee we here but a heart offended, relenting, and inclining to peace? Was hee euer grieued againſt *Zibah?* Were it ſo, yet *Neſcit odiſſe,* he knowes not how to hate: as *Dauid* will keepe his eyes from looking vpon vanity

vanity; so *Mephibosheth* his heart from muzing vpon vengeance: He will poure coales of fire vpon his Enemies head, for, *Let Him.*

How choise and conspicuous is this Paterne? How many amongst vs can thus hide reproofes in our bosomes? and when our cheekes are nipped, our faces smitten, long furrowes made vpon our backes, not feele the smart of the same? No, it was a true speech of [s] *Aristotle* who being demanded, what was the first, and what was the last thing that waxed olde, answered, *Gratia & Iniuria:* a good turne first, a bab turne last: because of kindnesses we are so soone forgetfull, but of vnkindnesse, *valdè tenaces* such long remembrancers. [t] *The glory of a man is to passe by an offence,* but this glory is esteemed of many the greatest ignominy: for, what forget an indignitie, bury a greeuance, oh this were a Dastardly thing indeede? no, wreacke our teene, feede our eyes with the ruine of our Aduersaries, this is manly, this is glorious:

[s] *Laert. lib. 5. cap. 1.*

[t] *Prou. 19. 11.*

——— *scribunt in marmore læsi.*

The dust is no fit Register for wrongs, but they write them in Tables of Marble, and til they see due repaiment there is no true content; an eye for an eye, and a tooth for a tooth, we are rather *Esaus* then *Mephibosheths:* As it is reported of [u] *Darius* that hauing receiued an abuse from the *Athenians,* he shot vp an arrow into Heauen, and fell into an extreame

[u] *Herod. lib. 5.*

treame rage, withall commanding one of his ſeruants that euery Supper time he ſhould ſay, *Here memento Athenienſium, Maſter remember the Athenians.* So fares it with vs vpon the leaſt ill turne, wee fall into furious behauiour, and vſe all meanes whereby the memorie of ſuch things might remaine freſh with vs continually. But oh in the meane while where is the power of diuine grace? Haue wee ſo learned *Chriſt?* Is this the light that Gods bleſſed truth inſtructeth vs in? No, The *Wiſdome that deſcend from aboue is peaceable, eaſie to bee intreated.* *Say not, I will doo to him as he hath done to me, I will recompence euery man according to his workes.* *Be not ouercome with euill, but ouercome euill with goodnieſſe.* Away then with thoſe vindictiue and implacable Spirits, which boile with nothing but rancour, and thirſt after the ouerthrowe of their foes, and aduerſaries. Oh let Aſpes haue theſe galles, but in the boſomes of Saints let them neuer bee found! Amongſt vs let there be rather *Indolentia* then *Inuidia*, yea ſo tractable and flexible let vs ſeeme to be to our deadlieſt enemies, that wee be ready rather to benefit them, then infeſt and miſchiefe them. See here a renowned example, *Zibah* had groſſely, deepely, baſely abuſed *Mephiboſheth*; yet ſee his ſweet nature, to this man will he be courteous, For, *Let him take all.*

w Iam. 3. 17

x Prou. 24. 29.

y Rom. 12. 2

Now let vs come to the *Proffer. Take.* Had it

it beene let him enioy a gracious looke, or a good word it had beene much; but let him *Take*; what see wee heere but a most faire *Proffer*? Would *Mephibosheth* thus to his ene- *Obserue.*
my part with some of his Estate rather then stand, after *Dauids* iudgement giuen, contending? Oh, might not this serue to charme our wearisome lesse *Law-wormes*, which are giuen to interminable Suits, and many of them not (as *Mephibosheth* might haue stood out heere for) due right, but for such Possessions as haue beene tyrannously gotten, and are violently kept. How many of these are there whom no Iudges mouth can satisfie, nor Iuries equally chosen, and impartially dealing can bring to a cessation of their troublesome Courses? No, there are such, which of their Rights are neuer resolued till their estates begin to bee dissolued; the Lions cannot indure to part with spoyles gotten once into their iawes: for let euidence and oath declare neuer so cleerely; yet they see nothing, they yeeld nothing, but bend themselues to another pleading, another tryall: many there are that haue these grieuous Vexators continually molesting them, as the Poets feigne *Prometheus* had a Vulture continually gnawing at his heart, whose lengthened Suites are as famous as *Bellum Decennale Troiæ*, as the tenne yeares Siege of Troy. Yee may know by some Sergeants and Councellours fat cheekes, if there be not such

a pestilent breed; for who know not these are the Pleaders good Benefactors? Let a Lawyer bee neuer so poore at the first; yet, if hee can but happen vpon such a Booty; a wilfull Richling, the leane Kine will soone eate vp the fat; the Offerings of *Moloch* at the seuen *Aumbries* were neuer more costly and chargeable, (saue that of the liuing Child) then the Lawyers Oblations; as *Pharoah* made the Israelites gather straw, and make bricke for him; so these make their Clyents to gather and spare, racke, rend & teare to discharge their Writs and Fees. I speake the truth in the Lord, I lye not. Yet let the expences be neuer so great, where there are great Spirits, men will not bee daunted; many there are that had rather spend halfe of their meanes vpon such, then to part with a quarter to make restitution for their il-gotten goods: and whereas God hath giuen men wealth to maintaine good Neighbourhood, and to liue comfortably in their owne Families, rather then these men will satisfie what conscience requireth, if either their owne power or their Councellors wit can withold it; let Hospitality be neglected, and the whole family eat the bread of carefulnesse.

Oh curuæ in terris animæ & cœlestium inanes,

But for these endlesse contentions', are not the Pleaders as deep in the guilt, as the gaines? Yes. Who know not that many of them when they

they see the cause neuer so cleere against their Clients, and in Conscience they ought to wish them to stirre no further, but to let the honest man haue his due; yet seeing hope of profit comming, they tell them this *Demurre* may be made, and that *Quirke of Law* pleaded, which fuell being administred, a great flame soone breakes foorth: therefore as a Pardall meete with a Lion to beget a Leopard; so the Pleaders conioyne with their Clyents to breede vniust wearisom Sutes; when the Clients are at their wits end, and their spirits waxe blunt (for want of knowledge of any further scruple to be found and stood vpon) to prosecute further quarrell, they goe to these as the 2 Israelites went to the Philistimes *to sharpen their Mattockes and their Axes*: and is it not much for these to disanimate Clients desirous of contention? Yes, it is as hard for Lawyers not to incite men to Sute, as it is for Panders not to entice men to vncleanesse, they know what will come of it,

2 1 Sam. 13 20.

Incidit in Scyllam qui vult vitare Charybdin.

Hee that will eschew in this kinde an euill conscience, there will be small custome, little commings in, hee must walke in a thried-bare gowne, and course vp at Termes without buxome Attendants, and this Lawyers feauer commonly worse then the clawes of Belzebub. All

this while I truſt I am not runne into *Scandalum Magnatum*, but haue onely endeauoured to breake *Capita Draconum*: I thought it conſcience, meeting them thus rightly, to ſmite them friendly, it may be a meanes to do them more good then to breake their heads with precious balmes, and to iuſtifie their abominable courſes with the a *Songs of Fooles*, as *Salomon* calles flattering ſpeeches in a bad cauſe.

a Eccl. 7.7.

Thus yee ſee how I haue reproued the indefatigable Contender, and the heartening Pleader, and can there in this any iniurie be done to either? No, *Arcades ambo*— both of them deſerue the blacke Coale.

Horat.

Well if this Fire can kindle it may be a meanes whereby there ſhall be no long variances, but quicke agreements, though it bee with loſſe; like to the courſe of *Mephibosheth* here, whom *Dauid* adiudged to diuid the Lands with *Zibah*; now he being of no prorerue refractary diſpoſition, nor hauing no prompting *Ploydon* at his elbow to tell him hee might make more worke, and bring about againe, yeelded ſomething, as ye may ſee already, in this Proffer, for *Accipiat, Let him Take.*

But now let vs come further, and conſider the Portion. *All. Let him take All.* Not Halfe, but All: What ſee we heere but that ingennous people, good natures performe more then is required, whereſoeuer this vertue ſhine.

Obſerue.

shines, it is a kinde of a bright Image of God, for he vse to giue more abundantly then wee can aske or craue. As *Salomon* desired but wisdome of him, and not onely that is vouchsafed him, but [b] Also (saith the Lord) *I haue giuen thee that which thou hast not asked, both Riches and Honour, so that among the Kings there shall be none like vnto thee all the daies of thy life*: and this good God good people desire, endeauour to resemble, as [c] *Booz* when *Ruth* craued leaue *to gleane in his Field*, not onely granted what she requested but added, that she should *haue victuals and sustenance with his Seruants*: So [d] *Araunah* when *Dauid* desired but to buy the Threshing-floor, yet he offered (though afterwards *Dauid* would not accept any thing but vpon purchase) most freely, *Let my Lord the King take and offer what seemeth him good in his eyes, behold the Oxen for the burnt offering and Chariots, and the instruments of the Oxen for wood, and it is said, All these things did Araunah as a King giue vnto the King.* In like manner [e] *Nehemiah* when the people complained that they were oppressed with the Vsury of their brethren, did not onely cause that to bee released, but would not *take the bread of the Gouernour*, and maintained a hundred and fiftie Iewes continually at his Table: so that so prompt are all welldeuoted persons that they exceede expectation; and are not their practises answerable to Christs counsells? Yes, [f] *If*

b 1 Kin. 3. 13.

c Ruth. 2.

d 2 Sam. 24.

e Neh. 5.

f Mat. 5. 40. f Iff. 1.

any man will haue thy coate, let them take thy cloake alſo, and whoſoeuer will compell thee to goe with him a mile, goe twaine. How much are they to be blamed then, who are ſo farre from doing more then is deſired; that they are backward to doe that which is meet and requiſite, which ſatisfie no lawfull deſires but ſlenderly and grudgingly; yea, with a repining, and cheereleſſe Spirit doe they ſtretch out their hand to any good dutie, & were it not happily that ſhame may moue them, or authority force them, they would turne the All into Nothing. *Nabal* ſent *Dauids* meſſengers away with an emptie anſwere, and *Dines* will not vouchſafe to *Lazarus* ſo much as the crummes: and ſo indeed if many might haue their owne wills, litle it is that ſhould be giuen to Poore, Church or State, be the occaſions of demaunding neuer ſo forcing, the reaſons of requiring neuer ſo iuſt. But at laſt, let ſuch be aſhamed of their nigardizing, and endeauour to haue bowells eularged, ſo that they may not onely fulfill, but exceede iuſt motions, let them not be too much ſet vpon the world like *Mephiboſheth*, there *Let him take All.*

Thus much for the wonderfull Tranſporting briefely handled, becauſe I aime not now ſo much at Explication, as Application.

Let vs now come to the cauſe of weight Importing, wherein there are three things like wiſe

wise to be considered,

The { Man / Matter / Measure } { *The Lord the King* / *is come home* / *In Peace.* }

First for the Man, *Since my Lord the King.* Was this the inducement that made him so free? no, some good thing that happened to his Lord the King. Then from hence obserue, *Obserue.* that both the Persons, and blessings of Kings ought to be precious in the peoples eyes, and accounts: for if they be enriched with any singular fauour, this ought to be to them singular Ioy. Oh whensoeuer Heauens Power is gracious vnto them, they should euen be rapt and rauished with the same. For a rotten member is that that feele no comfort when the *HEAD* is annoynted with Balme, all should seeme sweetly to participate of the Superiours felicities. g *Thou art worth ten thousand of vs,* and therefore whatsoeuer beneficial thing such enioy for glory and dignitie should bee highly esteemed of all them that belong to them. Oh wretched they therefore which haue little minde of their Lords their Kings, either concerning their persons or blessings, they liue in a Common wealth, as in a house ouer which they remember no Master to be set; for let the distillations of Gods loue be neuer so plentifull, it workes in them no admiration, no delectation. But what are such diuided branches?

g 2 Sam. 18 3.

If not, Why doe they not reioyce in the sappe of their Roote? euery one should stand blessing of himselfe in the happinesse of his Soueraigne, as we vse to blesse our selues when wee behold the Sunne rising in brightnesse. Thus fared it with *Mephibosheth* heere. *Let him take all since my Lord the King.*

But is *Dauid* heere called *Mephibosheths* Lord and King? Why so? for two reasons.

1. For Defence.
2. For Command.

First, for Defence: For gracious Soueraignes must bee the Peoples *Lord-Protectors*, by their power they must preserue them in safety, as the *Cherubims* kept the way of the Tree of Life with the blade of a fiery sword shaken. The Lord cryeth out against the *Idol Shepheard* that left the flock; so indeed a miserable thing it is when the Prince hath no care of the welfare of his poore Subiects, they must carry their people in their bosomes, and *as a Nurse carryeth a sucking Child*; that is very regardfully and tenderly, ready to shelter them from them that seeke to mischiefe them, and to hold them vp in their Princely armes from falling into any dangers. It is not enough to bee knowne to be a Soueraigne as *Augustus Cæsar* was, by taxing his whole Dominions, but chiefly in safe garding the peoples Persons and Estates.

h Zach. 11. 17.

i Numb. 11 12.

Secondly, they are Lords & Kings for command,

mand, for what are they to bee vſed onely as walles of an Houſe to keepe out dangers, or as Flood-gates to keepe out Inundations, Indeed ſo many; too many carry themſelues vnto them, they are nimble to diſpute what a Soueraigne ſtould doe; but they cannot hit of the veyne to conceiue what he ſhould haue; how he ſhould be reſpected, how reuerenced, how obeyed; for their honours are ſlightly giuen them, their commands coldly performed, their Tributes murmurringly paid, and all things wherein their Kingly Soueraignty conſiſts, faintly executed. Where is now then that of our Sauiour, k *Giue vnto Cæſar that which is Cæſars*; and that of the Apoſtle; *Admone eos Principibus & Poteſtatibus ſubditos eſſe*, l *Put them in remembrance that they bee ſubiect to the Principalities and Powers.* Famous is the commendations of *Mutezumaes* Subiects, who durſt not looke vpon his face for very reuerence, and if he did but ſend his Ring from his finger to the greateſt Commander vnder him (as it appeared in the diſmall Story of *Qualpoca* at the inſtigation of *Cortez*) in all the Dominions of the *Mexicane* Empire, though it coſt him his life, out of obedience he would not denye to come, and whatſoeuer by way of Tribure hee demanded, or by Edict publiſhed, all his people with the greateſt alacrity ſhewed their loyalty. Oh therefore, as we ought to pray vnto God that our Soueraignes with all

k Math. 22. 21.
l Tit. 3. 1.

care

care, conscience, compassion may defend vs: So wee ought to beseech God to giue vs grace that in all submission and subiection we may obey them.

But are the Lords and Kings for defence of vs and for command ouer vs? then who see not heere the necessity of Royall Authority? for, how should wee euer bee in safety of our liues without their defence? and how would wee euer liue in any vertuous manner without their commands; take away the first, and wee are but like Sheepe without a Shepheard, ready to bee torne in pieces by euery beast of prey; take away the second, and wee are but like wilde Asse-Colts, snuffing vp the wind at our pleasure, prone to doe nothing but that which is good in our owne eyes: *Siccine habet?* goeth the matter thus? Let no man think then the Calling of Princes to be onely a matter of State and Pompe, where they might sit in a Chayre of Magnificence, weare a Crown, shake a Scepter, but of vse and worth. m *Hee is the Minister of God for thy good, Rom* 13. 4. Let those meane conceits therefore of the Regall Office bee banished, euer thinke highly of this Ordinance; for yee see it is not so much for Superiority and preheminence, as it is for vtility and emolument.

m Rom. 13. 4.

Now let vs come to the matter, is *Come home, Since my Lord the King is come home.*

Quid deinde? What of that? Is that so great

great a matter? Yes, with *Mephibosheth* it was a motiue of great validity. From hence then who see not, that the absence of Princes from their people, is a great darkening of their ioy? For, how can they misse them but with as great want as the want of the Sunne out of the Firmament? the Wife without her Husband hath no solace, nor the Kingdome without the King any true comfort; how can the Corner stone be taken from the building, and not great deformity? how can the chiefe string bee wanting from the Instrument, and not faint Musicke? So, how can there bee any hearty delight when the Lord the King is not in the midst of the people? [n] Did *Saul* thinke that if hee were wanting but three dayes, that his father would begin to sorrow for him, and not much more the Subiects euen languish in themselues when their Princes are in remote Parts: [o] *I haue said ye are Gods:* Oh, how do the People reioyce in the presence of their Gods, be it but to eye them, and behold such royall Vessels wherein the rich Treasures of their blisse and happinesse are stored vp. So that seeing the presence of Princes is so great a comfort, *Mephibosheth* heere you see had matter enough to bee wonderfully affected. For *The Lord his King was come home.* *Obserue.*

n 1 Sam 3.

o Psal. 82.

Now let vs come to the measure, *In peace: Seeing my Lord the King is come home in peace.*

This

This word peace I know hath many acceptions; but if my iudgement faile mee not, for these three things it is heere put.

First, for freedome from former dangers; that whereas before *Dauid* was in great straits, hee is now escaped out of them, Gods rod and staffe hauing comforted him when hee was almost walking through the shadow of death, as the Israelites had many Egyptians pursuing after them, but when they looked backe they were all drowned: So, though this royal Prince had many feares & terrors marching after him; yet now if hee looke backe, they are all swallowed vp, *Dauid* is now *in peace.*

Secondly, for health of body, That *Dauid* is not come home to lye on a Couch, or to bee wrung with some pangfull Disease, that hee needs not the Phisitians to prescribe recouering Receipts, but that hee finde his body in good temper, and himselfe euery way healthfully disposed. *Dauid* is thus *in peace.*

Thirdly, for the good liking of his Subiects: That comming into his Territories hee is not enforced to take Castle, nor to enter into conditions of peace for the settling himselfe in his Kingdome, but that all his Subiects as yet are well affected to him, and that *Mephibosheth* see not a man that lifts vp his head, or threatens future molestation vnto him. *Dauid is in peace.*

But is this the extent of *Mephibosheths* weighty

weighty cause importing? is this that fill vp the Cup of his delight vnto the brimme? Then who see not that Subiects can neuer haue perfection of comfort in their Princes, vnlesse all their dangers bee remoued, if they bee not *in peace*, how should the people bee in ioy? It is a preposterous thing for the Subiects foreheads to smile, when the Soueraignes forehead hangs downe; yet how many are there that can bee delightsome and mirthfull enough, in the midst of their Rulers perils, and can triumph in the midst of their troubles? For my owne part, I thinke these know not what it is to haue a Superiour Power ouer them, for then the People with their Kings would like those two famous Twinnes, weepe when they weep, and laugh when they laugh: *Mephibosheth* I am sure did so, all the while the King was in danger ye heard how disconsolately hee behaued himselfe, as though hee had beene a man carelesse of himselfe; and doth he expresse any ioy, when is it? when hee sees his Lord the King in health and happinesse, safety and security. For, *Let him take all seeing my Lord the King is come home in Peace.*

Thus at last haue I runne short descant vpon the celebrious ensigne, notable carriage of *Mephibosheth*, Oh *Mephibosheth*, with renowne would I still follow thee, I would I could blow a siluer Trumpet in thy praise, and set a Crowne of immortall honour vpon thy Head

Head. *Floreat, ſplendeat ſemper Mephiboſheth.* Let *Mephiboſheths* eſteeme euer flouriſh, euer flouriſh, and let it gliſter like *Phoſphorus* in his brightneſſe.

Quid vltra, What yet remaineth? To ſee whether wee haue ſuch ioyfull cauſe, that ſo wee may betake our ſelues to the like ioyfull carriage. Indeed to the Letter wee cannot hold; but wee can come as nigh to it as the Princely Eaglet come to the Kingly Eagle; for not *the Lord our King is come home in peace,* but *the Lord our Prince is come home in peace:* As for the Lord our King, hee being old ſtayed at home, in the middeſt of his Nobles, wearing the writhen, platted Crowne of Thornes in taking care for the welfare of his People, hearing and anſwering forraigne Embaſſages, and conſulting how there might bee a ſpeedy concluding of the troubleſom affaires of Chriſtendome, and as his chiefeſt worke fitting himſelfe for his graue, and preparing his Soule for God. As for the Lord our Prince hee being yet young, and the Scepter being not yet in his hand, he vndertake hard Voyages, and being accompanied with ſome few Nobles (yea *Ipſe vno graditur comitatus Achate*) venters to ſee the faſhions of other Countries, and the luſtres of other Courts. Well then, though the Lord our King went not forth, ſo that we might reioyce at his comming home, yet it was *Filius Domini Regis, Adoleſcens ſe-*

Virgil.

cundus

Secundus, Spes Imperatoris, Imperij, the neereſt to him in bloud, the deereſt vnto him in loue, the pleaſure of his eye, the ſtaffe of his age, the ioy of his life, he for whom hee ſacrificed both morning and euening. So that vpon the perſon we need not much to ſtand.

But what was the Lord our Prince in any great danger like *Dauid*? Yes, hee might ſay with *Paul*, that he was p *In perills often, in perils by Land, in perils by Sea, in perils by Robbers, in perils in the Citie, in perils in the Wildernesse, in wearinesse and painefulnes, &c.* Doubtleſſe ſo great were his dangers that there might haue bene but a haud-breath between him, & death; and had not the Lord ſent his good Angel with him, as he did *Raphael* with *Tobith* hee might haue miſcaried betweene *Nineueh* and *Rages*. 1. For who know not that his paſſage ouer was troubleſome. 2. His ſpeedy iourneying very weariſome. 3. His poſsibilitie of being diſcouered in a ſtrange Countrey, ſomething dangerous. 4. His ventring through Dales, Foreſts, ſolitary Plaines, hazardable. 5. His liuing ſo long in a Kingdome (and that in the ſcorchingeſt time of Summer) not agreeable to his Nature, and when (as it is reported) a Plague ouerſpread the Land, perilous. 6. And at laſt (after his ſumptuous entertainment, and belike Magnificent welcome) hauing with honour and mutuall reſpects taken leaue of the Court of Spaine, entring into his Nauy (then which p 2 Cor 11.

with what more vncertaine

Horat. *Myrtoum pauidus nauta secat mare)*

by Windes, Tempests, Rockes, Sands, &c. He might haue miscaried, or wandred along while vpon the Seas, for

Virgil. *Errabant acti fatis maria omnia circum,*

was it said of the *Trojans.*

But is there any such sad newes (at which our eares would haue tingled, our eyes dropped out of our heads, our hearts broken within our bosomes, yea, we euen giuen vp the Ghost as *Phineas* wife did to heare that the Arke of the Lord was taken) to be at this time published amongst vs? No: behold better newes, welcommer tidings, for to the ioy of the King, the delight of the Nobles, the comfort of the Clergy, the recreement of the whole Land, the *Lord our Prince is come home in Peace.*

1 To the ioy of our King. For

Omnis in Ascanio chari stat cura Parentis:

no doubt al the Kings Care was setled vpon the safe returne of his *Charles*; yea, I doubt not much, whether (after he had sent for him, and his Returne was determined) his Eyes tooke any quiet rest, or the meat that he did eat were sweet vnto him, or the light he did behold pleasant, till it pleased God to grant him a sight of him; as *Dauid* cryed, *Oh my Sonne Absolon, Absolon, my Sonne, my Sonne, would to God I had dyed for thee.* So, doubtlesse, our King groaned within himselfe, *Oh my Sonne Charles, Charles*

my

my Sonne, my Son, would to God I might set mine eye vpon thee.

2 To the delight of the Nobles: For, must not they needs be ioyed to see the Mirrour of Bloud and Progeny (vpon which they stand so much) and that rare Flowre of the Court presented againe before their eyes? Doubtlesse, Yes; they cannot but blesse themselues, to liue to that day to see their *Lord their Prince, come home in Peace.* 2

3 To the comfort of the Clergy. The whole Schoole of *Shiloh* reiocye in it; much mirth and melody is there at *Naioth* for it, yea euery Priest and Leuite is ready to sing *Hosannah* in the highest, to heare of it. Hee hath bene, is, and we hope euer will be our *Fulcimentum*, and therefore he formerly hath bene, now is, and euer shall be our *Delectamentam.* 3

4 To the Recreement of the whole Land. For must not the whole Land be much cheered in this his safe Returne? Yes, if they would duely consider the precious woorth that is in him. For, what is he? Euen such a one that if he were to come to his *Throne* by Election, as he is by Succession; doubtlesse, their votes should be giuen for him: and as the Elders of Israel went and seized *Iephtah* out of the Land of *Tob*, and said, ¶ *Come and be our Captaine:* So he should be seized out of what place soeuer he remained in, and with the like entreaty, *Veni & esto nobis Rex, Come and be our King.* What 4 ¶ Iudg. 11. 6

Nation would not be glad to haue ſuch a one if it might be to ſit in their throne? He beares in him the Image of a Ruler as *Zebah* and *Salmanah* ſaid of the brethren of *Gidion* that they looked like the *Children of a King*. What can bee deſired in him (ſet aſide a freedome from that naturall, humane, hereditary frailty, that we are all borne with, and ſhall euer bee burthened withall) but in ſome meaſure, yea in an eminent degree in him may be eſpied?

r Iudg. 8. 18

1. Firſt he is true to our God. The *Feare of Iſaack is that that he worſhips, from the God of his Fathers will be not depart.* Doubtles of the minde of *Iſchyrion, Sexcenties potius mori quam quicquã de Religione amittere.* That he had rather dye ſixe hundred deaths then loſe the leaſt ſyllable of his profeſsion: his praiſe is in the Goſpell, his Fame ſpread throughout the Chriſtian World for his conſtancy to the Faith hee hath beene brought vp in, no leagues, nor bonds of Affinitie will make him mutable.

2. Secondly, He begins to be of a valiant diſpoſition, continually exerciſing himſelfe in the feates of Armes, and in the times of *Peace* fitting himſelfe for the times of *War*, ſhewing in his tender yeares good teſtimonies of ſprightly courage and puiſſant valour, like to be

Marte Ferox, & vincta ſcim armis.

3. Thirdly, He is Prudent. How can it bee otherwiſe, when our *Cyrus* hath had ſo many a worthy *Zenophon* to inſtruct him, and he himſelfe

ſelfe by Nature taking delight ſcarſe in any thing more then in the companie of the Learned and being of the number of them that doe euen ——*Impalleſcere chartis*, by all ſort of Learning, endeauouring to adapt himſelfe for his Throne, which God in his gratious appointed time is like to beſtow vpon him: and as it was a great helpe to *Paul* that he was brought vp at the feet of *Gamaliel*, for his knowledge of the *Phariſaicall* Profeſsion: So doubtleſſe a great helpe for all kind of Knowledge hath it beene to our Prince, to haue bene brought vp at the Feet of ſo ſage and diſcreet a Parent: for who knowes not, that *Iacobus noſter Rex & Magus, Rex & Philoſophus?* Yea the Mirrour of the World concerning Wiſdome, either in Church or State Points. Oh who can imagine then that the Father that deſires to leaue this Sonne the Succeſſor of his Kingdomes and Fame, but he will ouerlay him with the pureſt gold he can, and as he hath communicated to him his humane nature: So likewiſe will he endeauour to infuſe into him his intellectuall ſpirit, that he might liue in him when he is dead, and ſhine in his *Sonne* when he is gathered to his *Fathers*. And beſide, hath he trauelled ſo farre onely to ſee Cities, and to embrace Compeeres? No doubtleſſe, that olde *Neſtor* knew well enough what hee did when he parted for a while with his Sonne, he conſidered that by this Voyage hee ſhould *Perſius.*

be much more enabled for Rule and Gouernment by his diligent obſeruing and carefull marking of the faſhions, and gouernments of other Nations: So that being by nature ſtudious, by education ſo well trained vp, and hauing beene thus long amongſt the Wits of the World, and the Craftſ-maſters for all ſort of Diſcipline, and Policie, he cannot but haue *Cruralhymo plera.*

4 Fourthly, he is like to be no ſucker of your veines, nor piller of your profits, but to liue ſo farre as may bee of his owne Royall Demeanes, accounting that money baſe (as *Tiberius* was wont to ſay) that was gotten with the teares and groanes of the people; for hee hath ſhewne himſelfe hithertowards of a Princely diſpoſition, and to be no gripple gatherer.

5 Fiftly, He is like to be of no haſtie humour, ready to quarrel with his neighbor Princes, or in ſudden moods and ires to ſend challenges of defiance to his adioyning friends, which might make the ſides of his own Kingdome to bleed, yea the heart-ſtrings of Chriſtendome to ake: but he is of a ſtayed carriage, which will enter into no quarrels but vpon mature deliberation and well-pondered reſolution,

——*Patrem ſequitur ſua Proles.*

6 Sixtly, He is iuſt, not being a Protector of Varlets; for when did he euer bowe his knee, or open his mouth to his Father in a wicked

mans

mans cause? No, he hates them all right sore, and hath not dissembled to be their good friend when opportunitie haue bene giuen. And if they haue bene vnder his owne wing, how soone hath he chased them from him? For how many of his Attendants, if hee haue once perceiued them to be of any deperdit debaushed carriage, and in their execrable manners grew incorrigible, how soone hath hee dismissed them.

So now then, *En Principem*, behold your Prince: Oh, how should that people bee euen transported that haue receiued by the mercy of God such a Prince out of danger in safety; me thinkes their hearts should leape for ioy to heare such tidings of him, and they should goe vp and downe their streets, and with the greatest melody sound it abroad as their *Paan, Principem iterum habemus, Principem iterum habemus, Wee haue our Prince againe, Wee haue our Prince againe*. The Woods haue not destroyed him, the Floods haue not deuoured him, the Ayre hath not infected him, *Principem iterum habemus. Principem iterum habemus. Wee haue our Prince againe, Wee haue our Prince againe.* I read vpon happy euents, many people wonderfully affected, When *Abraham* had receiued that Diuine Promise, that *Sarahs* wombe that seemed dead should waxe fruitfull, and that shee should bee the Mother of many Nations, and that Kings should come of her, (*Hee* (Gen. 17. 15

fell on his face and laughed: And was it not thus with *Iacob?* Yes, when newes was brought him that *Ioſeph*, whom he thought long before to haue beene torne in peices by a wild beaſt, to bee yet aliue, and by the Chariots that were ſent hee plainly perceiued it. t *The ſpirit of Iacob reuiued, and hee ſaid, I haue inough, Ioſeph my ſonne is yet aliue.* And were not the Iewes in this degree of exceſſiue gladſomneſſe? Yes, for when *Mordecai* was exalted, and the cruell Edict of *Haman* reuerſed, and comfortable letters ſent in the ſtead u *All the City of Shuſham reioyced, and there was ioy and gladneſſe, a Feaſt and a good day.* And ſhall wee not finde *Rhoda*, and the Saints of God at *Peters* miraculous deliuerance out of Priſon, iuſt in this caſe? Yes, *Rhoda* hearing him knocke at the doore, and by his voyce knowing it to bee him w *Opened not the doore for very gladneſſe*, and when the Saints ſaw him, *they were aſtonied.*

t Gen. 45. 27 21. v.

u Eſt. 8.

w Acts 12. 14. 16.

And not only in the Sacred Scriptures, but in Sacred Hiſtories this extraordinary ioy we doe finde vpon extraordinary euents. x *Euſebius* reports, that when *Maximius* the Eaſterne Tyrant had ſent commandement to his Preſidents, that the Chriſtians which were perſecuted ſhould be releaſed, that the noble Champions of godlineſſe which before were in the Mine-pits, paſſed through euery City with valiant and cheerfull courage, with vnſpeakable ioy, and repleniſhed with inexplicable liberty

x *Euſeb. Perſp. Hiſt. lib. 9. c. 1.*

berty of minde, and that they sung Songs and Psalmes in the midde high-wayes, in the market places, and all frequented Assemblies. y In like manner it is reported that *Constantine* hauing conquered *Maxentius* that truculent oppressour comming to Rome, immediately with cheerefull countenance, and from the heart hee was receiued of all both Men, Women and Children, Senators, and other Noble Personages, & of all the People of Rome with gladsome shouts, and vnspeakable ioy, as a Deliuerer from oppression, and generall Benefactor to all. z So likewise when by the Prayers of *Theodosius* that vertuous Emperour the vsurping Tyrant *Iohn* was brought to his end by valiant *Aspar*, all the people set all at nought, and passed the Theatre, (where before they were celebrating their showes and spectacles *in Circo*) sounding out thanks-giuing together with the Emperour with one voyce, and straitway went to Church, and spent there the whole day: so that all the City seemed to bee but as one Church. And not onely in sacred Scriptures and in sacred Histories, but among the Heathens vpon occasions of happy betides, much expression of ioy haue beene manifested. It is reported that when the people of Rome heard how *Germanicus* (whose life and welfare they much feared) was in safety; as if they had beene ouercome with the newes, they went and rent open their Tem-

y *Euseb. ibid. c. 9.*

z *Socrates Scholast. Eccl. Hist. lib. 7. c. 23.*

ple dores, and cryed out, *Salua Patria, Salua Ciuitas, ſaluus Germanicus. Our Country is ſafe, our Citty is ſafe, Germanicus is ſafe.* And of *Cicero* wee read, that returning from baniſhment in the Conſulſhips of *Pompey* and *Lentulus*, that *Tanta fuit vrbis latitia, vt (quaſi a-ulſa ſedibus ſuis Roma) omnis etas ordoſq; hominum obuiam procederet. That there was ſuch reioycing in the City, that Rome was as it were ſhaken and plucked from her ſeate, all ages and orders of men going out to meet Cicero.* What ſhould I ſeeke to abound? The drift of my ſpeech is, that as it is naturall to all men with memorable chances to bee delighted, ſo wee for this late fauour of God vouchſafed vnto vs ſhould bee, *ſupra modum dulcedine leti.*

fraught and repleniſhed with ioy beyond meaſure, euen fall on our faces and laugh, haue our Spirits reuiued within vs, haue amongſt vs a feaſt and a good day, yea in the higheſt manner we can expreſſe our Iubiliation and exultation? Oh they haue dead hearts that are not now quickened, dumbe mouthes that doe not now ſound forth ioyfull outcries: if euer there were a time for the Timbrell and the dance, this is it, the returne of our Prince into the Land ſhould bee like returne of life into a ſwounding body; wee ſhould haue as much gladneſſe for the hauing of him, as wee ſhould haue had ſadneſſe for the wanting of him; if hee had periſhed, how ſhould wee haue mourned?

ned? being preserued, and in all sort of peace returned, how should wee triumph? our ioy should be like the ioy of Harueſt; yea men that are diuiding ſpoyles ſhould not bee more cheerefull then wee: Our Sauiour ſaith in the Goſpell *If theſe ſhould hold their peace, the ſtones would ſpeake*; ſo if wee ſhould not reioyce, the ſenſleſſe Starres would teach vs ioy.

Our Prince went out with a wonder, and came home with a wonder: out with a wonder; for the Thames your Channell, many other places in the Land ſtrangely ebbed and flowed, as if the waters had been out of courſe, that a Prince of ſuch matchleſſe worth ſhould be wafted ere long ouer them to paſſe through many dangers: came home with a wonder, for being paſt all his dreads, and arriued again vpon his owne ſhoares, the fame of his returne being ſcarſe ſpread throughout all the parts of this Kingdome; yea the very day the tidings came amongſt you, the two great Lights of Heauen in an aſtoniſhable manner appeared, there being three Moones in the night, three Sunnes in the Morning, to ſignifie vnto vs that the Heyre apparant (if my coniecture bee not too curious) of three Kingdoms was now in ſafety rerurned, yea that the *Lord our Prince was come home in peace.* Therefore as *Salomon* ſaith, *Goe to the Piſmire O thou Sluggard*; ſo goe to the Lights of Heauen

nen and lighten thee vnto ioy, O thou dull-hearted Subiect.

But I must needs confesse I need not bee ouermuch vehement for this duty in this place. For as the Woman from the wall commended the City of *Abel*, that it was *a faithfull and peaceable Daughter in Israel*: so for this I may safely commend you, that you haue showne your selues full of ardent loue and surpassing ioy; yea, as *Iacob* said of *Luz* in respect of the diuine Vision of the Ladder, which reached vp to the Heauen, and the Angels ascended and descended vpon it, that it was no other but the *House of God, and the Gate of Heauen:* So, hauing beheld the Ladder of your ioy reaching as it were with the excelse and sublime exultations to the height of Heauen, and your soules ascending and descending vpon it, I cannot but acknowledge, that this is no other but a Port where the King and Prince haue true-hearted & free-hearted obeisants. Who that did but see or shall but heare of the number of people that heere was met once before and now againe, such a maruellous Congregation, as if your Houses were emptyed to fill the House of God, and besides your Church-ioy, your Streets-melody, your Instruments of Musicke, your Banners displayed, your Ordnance roaring, your Bonefires flaming, but must needs confesse that yee haue beene very forward to giue vnto this successfull, prosperous, long-wished for be-

tide

tide due solemnity? *Many Daughters haue done worthily, but thou surmountest all*; All, considering the bigneſſe or rather smalneſſe of the Towne: Many of your aged Fathers, with countenances astonished, and with droppes of ioy trickling along their cheekes, acknowledging that such triumphing they did neuer behold: Well, your workes shall praise you in the Gates, your egregious acts gaine you Illustrious Fame, they shall make your friends to extoll you, your enemies to admire you, and both friends and enemies in all your wants ready to relieue you. Goe on therefore thus loyally and affectionately to celebrate the returne of him, who came from Strangers Borders with honour, and who ought to be receiued into our Coasts with rauishment.

But wil some say *Corda tremunt, Interiora quatiunt*, our hearts trēble, our inwards shake within vs, we cannot bee ioyfull as we would, because though our Prince be come home in peace; yet we shal neuer be in long peace vnder him; for a Spanish Match will come, and then the Papists they feare may draw him from his Religion. *Curse not the King, no not in thy thoughts*; so curse not the Prince in thy priuate conceits, coniectures. Hee hath deserued the best opinion and worthiest estimation of vs: Hath he beene constant to the faith in *Spaine*, and will hee heere bee a Reed shaken with the winde? Did he there so stoutly stand, and will he heere

so

so readily fall? No doubtlesse, the heart of our Prince is more confirmed against the Romish Church then before; the sight of their Abominations haue bred in him greater detestation. And howsoeuer the King for some ouertures to vs vndisclosed, may purpose, yea prosecute the Match; yet the heart of the King, as *Salomon* saith is deepe, wee cannot search it, he hath some high and deepe Proiect in hand; but harmelesse, no doubt, is his intention to vs; and perswade your selues both King and Prince know the *Beast* and his *Locusts* well enough; they will take heed of bowing their necke vnder that heauy vnsupportable Yoake, the miserable examples of their Predecessors, their Neighbours, their selues, cannot out of their hearts: therefore though so farre as wee through our darke crenises can discerne, could wish matters might goe otherwise, and we would giue the eyes in our heads to obtaine it; yet because we see but the outside of things, and the inward secrets wee cannot ransacke, nor pry into, there being such wise Pilots at the Sterne, let vs commit all vnto them with quietnesse, trusting that they will not suffer the shippe to miscary. And therefore let this stone of offence bee remoued, let vs not bee troubled with any feares of great miseries ensuing; wee are like to sit vnder our owne Vines, and our owne Figge-trees in peace, and therefore let vs confidently

and

and intrepidly goe on to be ioyed; yea euen ouer-ioyed with the enioying of that Iewell which a while wee wanted, for this let our hearts be enflamed, our ſpirits filled with marvellous incundity; yea let vs euen know no meaſure nor moderation in the comfort that wee take in the ſame, beſide a little, let vs endeauour to track *Mephiboſheths* ſteps in forgiuing, and giuing.

Firſt in forgiuing; for as hee forgaue *Zibah*, ſo let vs forgiue: 1. Our enemies. 2. Our Debtors.

Our Enemies: For how vnſightly a thing would it be that they, which come to reioyce at the ſame Temple, and which goe triumphing in the ſame Streets, ſhould looke with euill aſpects, like Malignant Planets, one vpon another? Where there is ioynt Reioycing, there ſhould bee ioynt Reconcilement; Oh, how acceptable would it be to the Lord, our Prince if hee might be welcommed home with the Nobles and Commons, laying downe all their priuate ſpleenenes? They could not bee more ioyfull to ſee him in Peace from Dangers; then hee to ſee them in Peace from Grudges: their hearty concord would without all queſtion be his hearty conſolation; but if their eyes looke cheerefully vpon him, but are ready to looke aſquint one vpon another, and their mouthes ſhoot in ioy of his Returne, but are ready to glow with Rage, and to ſpew out ſcandals, ignominies, opprobrious, calumnious

ſpeeches

speeches one against annother; if they clap their hands in his honour, but ready to smite with the fist of wickednesse, as the Prophet saith, or to strike their hands in token of indignation as *Balak* did against *Balaam*: How great a a quenching will this be to the Lord our Prince, for that true full ioy he should take in the Peoples Melody-makings? Oh therefore let all bitter rootes be plucked vp, all old greeuances remoued, all indignities, abuses forgiuen, be *Mephibosheth*.

Our Debtours: For, can we truely reioyce in our Princes Returne, and yet suffer others to mourne in the House of Bondage? Is their meanes wasted, their Estates so decayed, that they are not able to satisfie, and yet will yee suffer them in Prison, rather to pine away then yeeld to release them? oh remember this is not a time with all rigour and extremitie to exact debts; therefore now let vs ease burthens, free enthralled men, and giue them liberty vpon this gladsome tydings.

Secondly, in giuing, and that towards the Poore, and Prince.

First, towards the Poore. For vpon this occasion should not rich mens houses bee like the Courts of *Charitie*? Yes, for a *Nabal* hee is indeed, that now eats his bread & his flesh onely amongst his *Sheepe-shearers*, therefore bring forth the rayment for the naked, the sliuer for the needy, the sustenance for the hungry & thirsty, giue por-

Portions to seuen and likewise to eight.

To the Prince. For this voyage must needs haue bene costly and chargeable. Princes whensoeuer they trauell must be Liberall to honour the State from whence they come: and should not these expences be made vp by vs? Yes, whensoeuer he cal we should haue our presents ready; for will wee bestow nothing but a little sounding of Cornets, and Sackbuts, Powder and shot, Bonefires and ringing of Bells? This were poore congratulation, cheape welcome. Let our Coffers therefore be opened, our Estates set forth, and seeing the *Lord our Prince is come home in Peace* let him take amply, freely.

But amongst all these Solemnities, let vs not forget the Fat of the Peace offering. How came the Lord our Prince thus home in Peace, but by the Prouidence of God? *Giue vnto God therefore that which is Gods, Let him take* 1. *Present Deuotion.* 2. *Future Dutie.*

First, Present Deuotion. For, *Bring vnto the Lord oh ye Sons of the Mightie, bring young Rammes vnto the Lord, ascribe vnto the Lord the honour due to his Name. Come into his Courts with Thankes-giuing, and shew your selues glad in him with Psalmes.* Let not so precious a benefit be receiued without praise, nor so Gracious a Fauour without condigne commemoration. *It becommeth well the Iust to be thankfull.* Let his name be extolled, his mercy magnified.

Secondly, Future Dutie. For hath not God tryed

ed by his fauours to Winne vs, by his blessings to drawe vs vnto him? Yes, the Lord might haue paid vs home at one stroake, but he hath spared vs, to see if we will open our eyes and see his goodnesse, open our eares and heare his will, open our hearts and follow his precepts; Oh therefore with the Cords of his loue let vs be pulled vnto him, let this vnspeakeable fauour bring vs vnto vnfeyned duty: Yea, *Seeing the Lord our Prince is come home in Peace, let him take All.* All Seruice both of Body and Soule.

By this time I trust I haue taught you how your Cup might runne ouer with the oyle of gladnesse, and how you might rightly and fully discharge what belongs to you vpon this blessed Euent.

What last shall be done? Let vs set our mouthes toward Heauen, & implore Diuine assistance for after times for our Prince. The Lord water him with ỹ dew of Heauē, endew him with his further graces, cause his face stil to shine vpō him, his mercies still to kepe him, his Spirit stil to direct him, that our ioyes may abound vnder him, our happinesse encrease as his yeares encrease, that if this worthy Prince suruiue that matchlesse Father, as now we receiue him with Triumph into the Land, so then we may receiue him with Triumph into his Throne, and at last hee may bee receiued by the Angels, and Archangels with Honour and Glory into Heauen. *Amen.*

FINIS.